Lutheran Herald

26, 1960 ° Vol. 44 • No. 30

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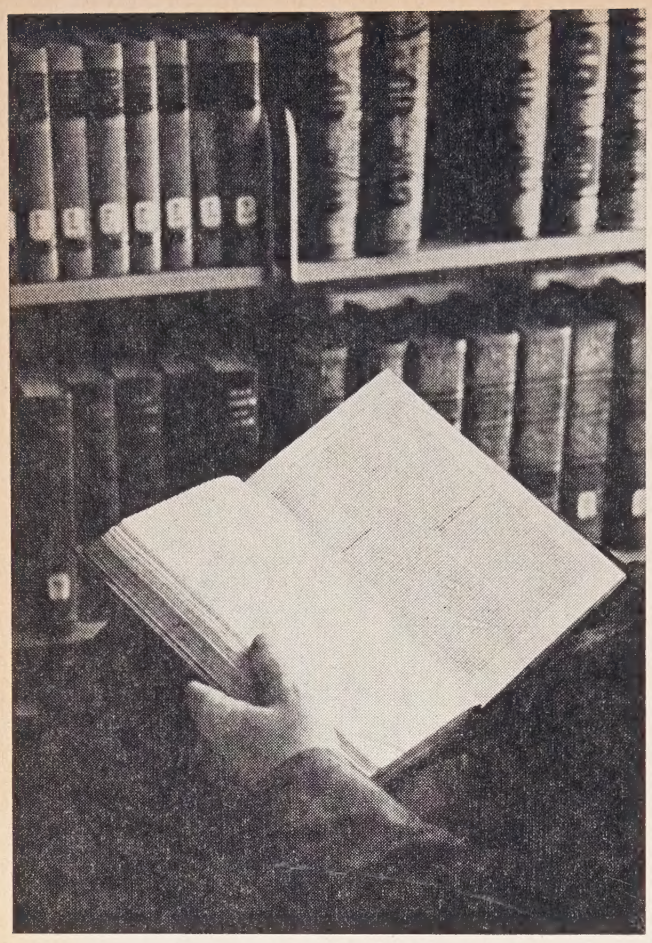
This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas,
His hand the wonders wrought.

This is my Father's world;
The birds their carols raise;
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world;
He shines in all that's fair;
In the rustling grass I hear him pass,
He speaks to me everywhere.

(SBH—487)



Who

He is a man with a mission. He leaves his every morning like the rest of working A can millions, but his task is no ordinary one. He walk with the slow, measured step of advancing or with a vigorous, youthful stride. Unassuming commonplace though he may appear, he is play vital role in shaping America's future. He is a c teacher.

He has also been one of our most neglected cit Recognition and appreciation have largely passed by; he has been taken for granted, and worse, rele to second-class status. The teacher's in his ivory t all's well with the world, we have assumed li and there we have let the matter drop. Sputnik's den appearance three years ago precipitated a uproar and much soul-searching concerning our cational system but a great deal of the resulting gestions and demands, by failing to place the te and his work in the proper perspective, fell wi the mark.

From its earliest days, the church college has tained that the kind of teaching that best equ person to be a productive member of society

"Our times demand that we elevate the teacher to his rightful place, under God, as le guide, and architect of a new day for mankind."

Dr. J. L. Knutson, President, Concordia C

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Official organ of The Evangelical Lutheran Published weekly by Augsburg Publishing 426 S. 5th Street, Minneapolis 15, Minn. E. Haugan, General Manager; Albert E. A Circulation Manager. Subscription price, States and Canada, per year $3.00. Secc postage paid at Minneapolis, Minn. Printec United States of America by Augsburg P House, Minneapolis 15, Minn.

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hat Man?

By Roger Haugen

lace within the context of Christian liberal arts study. n such a program the necessity for teachers who are cut above the ordinary is paramount, for if the liberal ts college is to fulfill its commitment of igniting the ame of awareness and understanding in its students, s faculty must obviously be more than mere vocational structors. There must be a dedication that goes beyond e eight-hour-day philosophy.

Concordia College has grown up in this tradition. rom art to zoology, learning is approached not as n end in itself, but as God's gift to man's inquiring pirit. Dedicated instructors, many of whom could ame their price elsewhere, have devoted themselves the furthering of Christian higher education at the chool in the Valley. Unfortunately, however far dedi- tion may carry a college teacher, it cannot supply him nd his family with the necessities of daily living. Tui- on receipts pay only a part of faculty salaries, so better- ent of the teacher's economic status can come only hrough voluntary gifts.

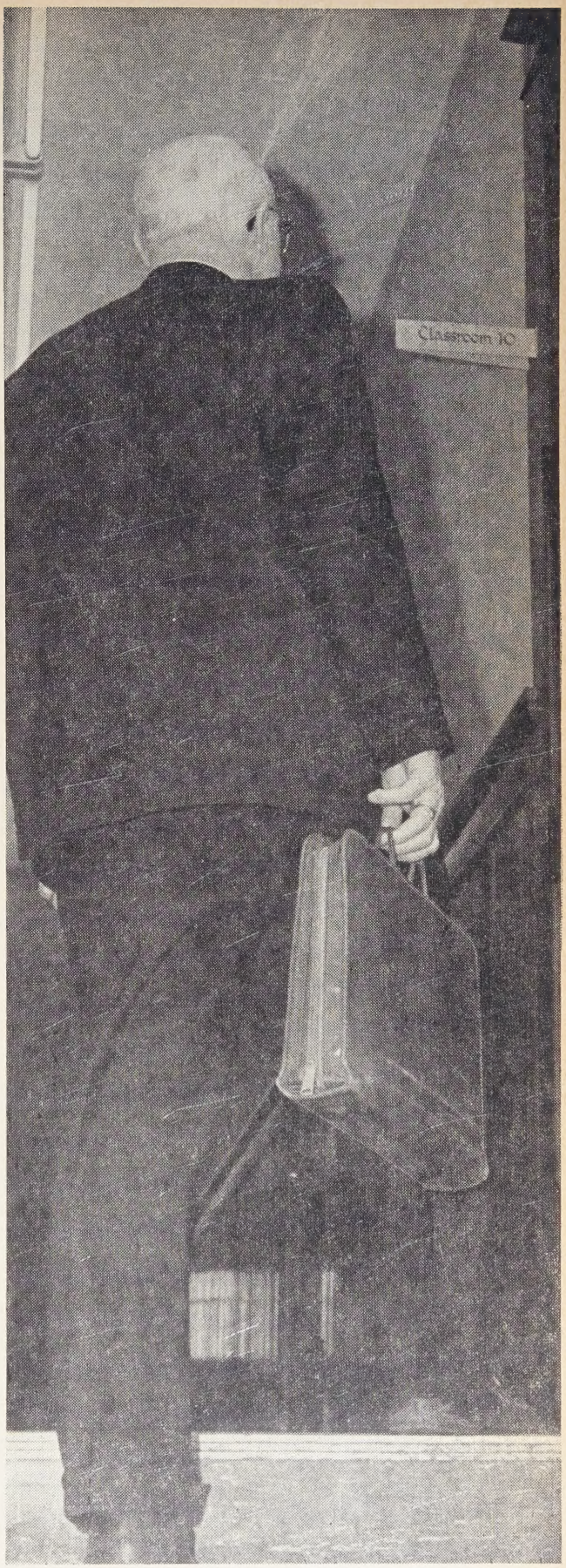
So it was that last summer the groundwork was id at Concordia for the Great Teacher Program. Great Teacher—the name would be the most preten- ous tag imaginable were it not for the fact that it xpresses an absolute truth: the college teacher today is great individual—indeed he must be—both as a per- onality and in what he contributes to the world. The Great Teacher Program offers alumni, business, foun- ations, and all friends of the college an opportunity back a Great Teacher in his mission to mankind.

By supplementing faculty salaries in this manner the Great Teacher Program will contribute toward keep- ng the present faculty on the campus where they are naking their most significant offerings to society, and naking possible expansion to keep pace with increas- ng student enrollment.

Another less obvious fruit of the Great Teacher Pro- ram is the opportunity it will give each teacher for ndependent research and study during the summer nonths. As he is freed from the necessity of working uring vacations, his time may be spent in developing et projects and in advancing in his particular field.

Although the program is in its infancy, several or- anizations have already indicated their desire to make n investment—a living investment—in our most im- portant "industry"—the development of our youth.

The Great Teacher Program is the keystone of Con- ordia's long-range development plans. Without dis- ounting the importance of new buildings and equip-



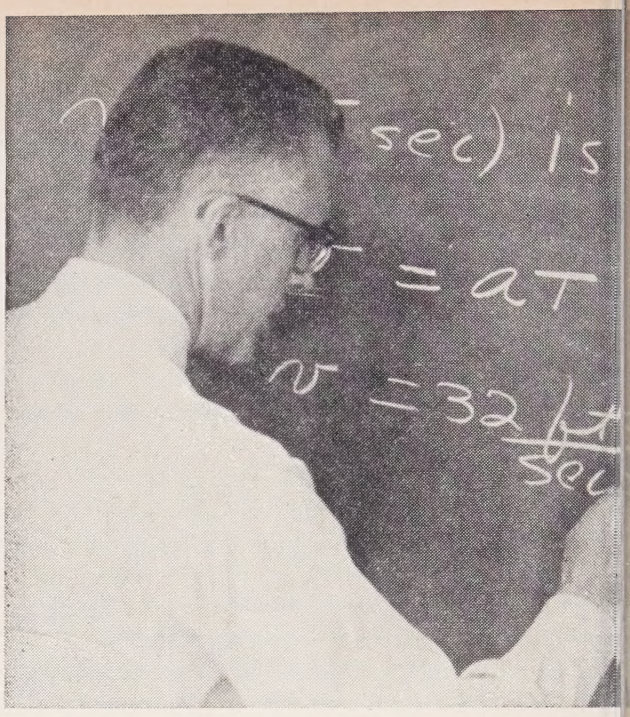
ment, Concordia is seeking first to attract and maintain the type of teacher who will, in turn, draw students of the best quality, thus creating a true academic community. Quality has always been Concordia's prime concern, and the Great Teacher Program is the insurance that this quality will be upheld. As Dr. Carl L. Bailey, dean of the college, has put it, Concordia is seeking "to place the best possible people in the best possible environment."

In putting the Great Teacher Program into action, Concordia is under the guidance of Gonser and Gerber of Chicago, consultants to colleges and universities. The term "Great Teacher" is the creation of Thomas A. Gonser, whose many years of working with institutions of higher learning, plus his experiences in business and industry, have led him to a realization of what the teacher really means to society.

In this matter of giving the teacher the recognition he deserves, as so often happens elsewhere, it took an outside interest to point up the need for action. Over four years ago the Ford Foundation, concerned with the social and economic position of American college instructors, made a great number of substantial grants to many schools, Concordia included. The money was to be used to ease the financial straits of the teachers, with the hope that the colleges and the public would rouse from their lethargy and take steps toward restoring the teacher to his rightful position. Concordia, with the counseling of Gonser and Gerber constantly available, is translating the hope of the Ford Foundation into reality through the Great Teacher Program.

The Great Teacher Program is not a revolutionary concept. Indeed, the idea behind it is as old as education itself. The teacher is the heart of civilization. He is the steel that strikes against the rough flint of student intellect and produces the spark that leads to true knowledge. Or, to change the mataphor, he is the pebble in the water from which ripples spread in an ever-widening circle. He may never amass a great share of this world's wealth, but he is guide and counselor to those who will become titans in business and industry. He may never astound the world of science with dramatic discoveries, but from his laboratory will come the engineers and researchers who will push deep into nature's unknown frontiers. He may never travel far beyond the campus, but distant lands will feel his influence as missionaries who once sat in his classroom bring the message of the church to all men. And whether his students become famous or not, the world will be better because of them.

Dr. Joseph L. Knutson, president of Concordia, voices the conviction on which the Great Teacher Program is built: "Our times demand that we elevate the teacher to his rightful position, under God, as the leader, guide, and architect of a new day for mankind."



Civilization advances through his influence as teacher.

The teacher as counsellor

Hymn of the Month

For August — "Remember All the People"

Service Book and Hymnal—317

By Laurence N. Field

Remember all the people
Who live in far off lands
In strange and lovely cities,
Or roam the desert sands,
Or farm the mountain pastures,
Or till the endless plains,
Where children wade through rice fields
And watch the camel trains.

What a curious and interesting hymn! It is a mission song for children. August is a month of Bible camps and daily vacation Bible schools, of youth retreats, and this year, of Constituting Conventions for the new Church of Luther League and Brotherhood. It is a month of re-planned and re-consecrated endeavor for a new age (may God have mercy on it!) We therefore propose a brand new Hymn-of-the-Month this time, a Foreign Mission Hymn for our "younger young folks," and with hands around the world.

A somewhat changed way of beaming missionary hymns is coming up. The compassion and aspirations are as before, but the approach is different. We do not sing AT non-Christians so much now, nor sing down to them, nor taunt nor ridicule them. Instead we are learning to sing *to* them, sweetly, directly, invitingly, and with a greater stress on the persuasive compassion of the Saviour for all of us together. This newer phraseology is evident in many of the newer missionary hymns. Surely there can be no finer antidote to the hatred and threats and name calling that are being bandied around the world right now, than our Christian missionary hymns!

Have you noticed how few missionary hymns there are in our "old line" hymnbooks that are phrased in the language of the very young? The hymn before us is an effort to correct that. Too few, some may say. But here is one that is different, in words and idiom that will delight a child and enlist his active interest. We older ones may wonder at its vernacular and lack of dignity, for a conservative hymnbook, but our children will not. They will sing it and pray it with gusto, and (who knows?) with a desire to become missionaries themselves.

This hymn is a prayer. The text was written by Percy Dearmer in 1929, at the request of the English Church Missionary Society, for its Children's Magazine. The wording has remained unchanged, with the exception of the 4th line of the 3rd stanza, where the original reading was: "and fill their hearts with glee!"

Percy Dearmer was one of the most interesting and talented men in British hymnody. He was born and died in London, and spent much of his life there. He received his B.A. and M.A. at Oxford University, and was ordained a Priest in the Church of England in 1896. In World War I, he served as a Red Cross Chaplain in Serbia, and received a decoration for bravery and devotion. He wrote much in the field of worship and sacred art. He and Ralph Vaughan Williams edited the famous "English Hymnal" of 1906, and with Williams and Martin Shaw, he edited "Songs of Praise" in 1925, the "Oxford Book of Carols" in 1928, and other similar books of note. His organist at St. Mary's Church in London was Martin Shaw. Incidentally, all of the above men are in SBH with splendid melodies and arrangements.

The tune, "Far Off Lands," is interesting in its own right. It is a Moravian melody, adapted to this text by Winfred Douglas, and came to us by way of the Episcopal Hymnal. It is interesting that they got it from the Swedish "Hemmets Koralbok" of 1921, where it was used with the text, "Hur ljuvt det är att komma." Text and tune are made for each other. Easily learned and easily sung, we venture to say that this imaginative and delightful children's hymn-prayer for foreign missions and missionaries will make its way and sing itself into the hearts and love of our young folks as fast as any "new" hymn in the book.

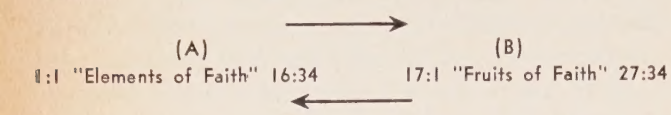
God bless the men and women,
Who serve Him (Jesus, vs. 2) overseas;
God raise up more to help them
To set the nations free,
Till all the distant people
In every foreign place
Shall understand His kingdom
And come into His grace. Amen.

Studies in Leviticus, Numbers

By C. L. Brula

AFTER YOUR PRELIMINARY STUDY of Leviticus did you become convinced that Leviticus is a book of real merit? Before leaving Leviticus and going on to Numbers, it is well to impress one's self with a few important thoughts from that orderly mind and good preacher at work within the third book of Scripture.

1st Study: Leviticus has a careful, two-part arrangement.



The two-part arrangement is strikingly similar to the arrangement of Romans, Ephesians and Hebrews. There are those elements that do make up the complex of faith, (A), and there are those fruits, those results, (B), that flow out of such a faith, as set forth in (A). Moreover, the two *cannot* be separated; *both* make up the *whole*. Further, the arrows are highly significant and absolutely necessary. They point up the fact that (A) leads into (B), and the experiences of and with (B) lead back into (A). This cycle of experience is continuous. Thus by the very arrangement of material (put into sharp focus by the arrows and the significance of the arrows) a real principle of faith is enunciated. This principle of faith states that (1) the life wholly dedicated to God, (2) the life that lives continuously in a forgiveness of sin relationship and (3) the life that is blessed repeatedly, both spiritually and materially, and (4) the life that has a vital and immediate sense of fellowship with God will respond with sanctification—obedience—witness, and by all means—trust! Nor does one want to overlook the possibility that this is but another way of calling for "daily renewal" and "daily repentance."

2nd Study: In more detail Leviticus appears as follows:

(A) "Elements of Faith"	(B) "Fruits of Faith"
1:1-7:38 Offerings	17:1-16 versus Blood
8:1-10:20 Consecrations	18:1-20:27 vs. Environment
11:1-15:33 Purifications	21:1-22:33 vs. Priests
16:1-34 Day of Atonement	23:1-44 vs. Feasts
	24:1-23 vs. Tabernacle (and narrative)
	25:1-55 vs. Sabbaticals and Year of Jubilee
	26:1-46 Blessing and Cursing
	27:1-34 Supplement on Vows, etc.

Leviticus is herewith broken down so that you will be able to see not only its respective parts at a glimpse, but also how each of the two divisions builds up to a climax.

(a). Arrows might be used here. (1). Beginning 1:1 the arrow would start and would point upwa as it progresses until it reaches a climax in 16:1. WI is that climax? The great and marvelous Day of Ato ment. Further, with what sacrifice does Leviticus gin? The Burnt Offering! This was a sacrifice in whi the "whole" of the flesh was burned, and was a ritua tic way of saying, "Take my life, and let it be con crated, Lord, to Thee." As to the Peace Offering, you catch the allowed practice of the offerer eati some of the meat, as in Ex. 24:5, 11 and Gen. 18:1- Ex. 32:6 tells how this fellowship was abused. (2). T arrow belongs again in (B), for this division also con to a climax building up in progression until it reac the Sabbath Rests and Year of Jubilee and the signi cant "Blessing and Cursing."

(b). In the reference to the environment (18:1-20:2 did you notice the use of contrast in "their" statut i.e. Egypt and Canaan (18:24) as over against Go "My," and do you see the why of God's concern (18 5, 24-30; 20:22-26)?

3rd Study: In your "carrying" and "digesting" and repeated expressions, "The Lord said," "before t Lord," "Clean" and "unclean," and "I am the Lor how do you fare? Here are some suggestions: "T Lord said "indicates authority and emphasizes reve tion. "Before the Lord"—the sacrificial activities a meanings are enacted as before the very presence the Lord. Nothing is hidden.

"Clean" and "Unclean"—(1) There were the cle and unclean animals of 11:1-47 symbolic of "disti tion" and "separateness." (See also Lev. 19:19 and A 10:9-16.) (2) Did you notice with exactness the obje of uncleanness?—(a) a corpse (death), (b) the le (he mourns his own death, 13:44), and (c) certa circumstances related to the generative organs a functions. With (c) there is involved the life and dea cycle—but one is to ponder "why"?

You will find Numbers much easier to digest. Fir *who?* In Numbers you will find two census were tak of two different generations. Read carefully so that y discover *why* two numbers (census) were taken. S ondly, *where?* Movement in Numbers is extreme easy to follow and serves as the key to the book. Thi ly, *when?* Time also is easily followed and must n be missed. Fourthly, *what?* You will find a bit m of legislative counsel, but most of Numbers will le you into some dramatic and provocative experienc

(To be continu

An Angry God

Quietus

n Chicago recently a little man climbed to the top a building and spent a few agonizing moments ering between life and death. He was no Hamlet able of unpacking his heart in purple language, but him too it was a question of "To be or not to be." wanted to jump. He wanted not to jump. To jump uld be freedom from depression and the thousand ural shocks that flesh is heir to. It would be a return he quiet garden where nerves do not twang and re the taste of life is sunwarmed and pulpy. He ted to jump. But between this and that, and here there, there was the jumping: the sickening lunge ward and the unstructured void.

Chicken

While he hesitated the human buzzards collected. ere may have been a few compassionate faces among se turned upward to the shivering man at the para- but if there were, they were not very vocal. The al ones were the sick and the cruel, chanting in thm, "Why don't you jump? Are you chicken? np! Jump! Jump!"

is impossible to understand the mentality of such ple. They lack compassion, yes, and it may be argued they were young and hence only visceral. To see nan hurtle downward was a sensation like eating on-loaded hamburgers or playing fleshy games on beach. But if we are not to expect compassion from e long-haired and slack-mouthed pollywogs, may we expect terror?

Ve may not. Terror also is gone. Fear may remain— instinctive physical reaction to a kick in the face the spurt of a gun. But terror is a dimension of it, and in these flat, reptilian skulls there is only sation.

Rebirth of Terror

Terror is awareness of our dustiness. That is why the of the Lord is the beginning of wisdom. To know l is to remember that we are clay. No such knowl- e rattles in the heads of those who find death an asion for thigh-slapping merriment.

We are enjoined to love, to accept, to be objective and permissive. We expergate the raw words from the Scriptures—the words which loosen the joints and turn the veins to water. But the fear of the Lord, for all our bevelling, is still fear—a solemn awareness of the mystery of evil and of my involvement in it. It is still a terrifying thing to fall into the hands of the living God.

We deplore and we parody the Hell-fire preaching of the Jesuits and the Puritans and the Wesleyans. Apologetically we mortise in a bit of Jonathan Edwards into our anthologies—strange twisted man who believed in the incorruptible God, the God of anger. He is a relic of what we do not understand.

Intolerable Perfection

But do we understand our Lord who in parable after parable sketches for us the austere character of the householder? And do we understand Paul who for all his preoccupation with mercy is never unaware of the mystery of holiness. So that the dialectic of grace in Romans can be seen like the play of lightening against the dark cloud banks of the first terrible chapter.

There were evil people centuries ago. In the reign of Charles II, London was terrorized by mobs reminiscent of our modern gangs. There were conscienceless profligates and ranting atheists. But there was a difference. As the candle was going out many of them babbled to the God they still believed in.

But many of our modern prodigals lack the capacity to come to themselves. They have no home to which they want to go. Their only home is the sty and the husks. Until supernatural terror has cleansed them they will not know or care for mercy. Hence, the church has a responsibility to be more than bland. It must learn once more to communicate God's wrath and thus in the power of the Holy Ghost bring repentance to life.

For the Family Altar

J. R. Hest

Toward the Eighth Sunday After Trinity

The Hem of His Garr

The Epistle: Romans 4:9-25 • The Gospel: Matthew 7:12-14

Monday, August 1

IN NEED

Mark 5:26

. . . And had spent all that she had, and was no better but rather grew worse.

The recording of this miracle on behalf of an un-named woman, brings home to us many lessons. First we meet a person who was in need of help. She had suffered an infirmity for twelve years and was at the point of despair. She had gone everywhere to find a solution without success. In fact, she was steadily growing worse. This story symbolizes also the spiritual needs of man who feeling there is something wrong about his relationship to God, commences to look about for the answer, trying this and doing that, all to no avail.

Easily we find ourselves in this story, O God. We also are in need. If it is true that any of us have not found our peace in You, lead us to it. Keep us mindful of our constant need of the nourishment that flows from Your loving hands. Amen.

+

Tuesday, August 2

THE ONLY CURE

Mark 5:27

She had heard the reports about Jesus.

When this woman had come to the end of her rope, there opened up to her a new and promising possibility. "She had heard the reports about Jesus." From whom, we have no idea. But word was out about the power of Jesus, and this came to her ears, and somehow she was given faith to believe that this was the answer for her. This was not on her part a "last minute try." She had been sick for twelve years, and at the time of this miracle Jesus was in the early part of His ministry. There is a sense of genuineness about her faith, and a determination to come to Him. "If I may but touch his garment."

For the needs of the soul there is but one Physician, O Lord, and help us to lay our needs before Him. Spare us from sin and self-reliance. Through the Law show us our condition and by the good news of the Gospel declare unto us the cure. Amen.

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Wednesday, August 3

DETERMINATION

Mark 5:27

And came up behind him in the c and touched his garment.

This woman in need of help, and ly sure of the answer, showed a det nation because of the things which s to be against her cure. For one she was unknown to Jesus. She w her own mind, a nobody. Anoth meant breaking through the crow reach Jesus. This meant a struggle. T she manifested a real faith in His to cure her when she said, "If I even his garments, I shall be made Not always are we willing to mak effort on our part to make it possib Jesus to bring us the help we seek

Invest us with the proper deter tion, gracious Father, to co-operate Your purposes. Salvation is a free You give to us, but You have said we must work out our salvation fear and trembling. In Jesus' N Amen.

+

Thursday, August 4

THE HEM, ONLY

Mark 5:28

For she said, "If I touch even his garments, I shall be made well."

In the matter of faith, the Hem of Christ's garment is about all any of us can manage. Or so it seems sometimes. We cannot read ourselves into the eleventh chapter of Hebrews where Abraham, Jacob, Moses, Gideon and others are cited for their great faith. We are aware of the fact that we have faith but are inclined to admit that it is not as great as it ought to be. We wonder, would it stand up under pressure? Has it really been tried? Will I have a chance to have it proven? A still stronger faith should be the desire of everyone who knows that in measure of our faith so God helps us.

Keep in us at least a sincere desire to touch the Hem of Your garment, blessed Jesus. We thank You that a bruised reed You will not break and a dimly burning wick You will not quench. Enlarge our faith so that we shall have the larger joy and the greater strength.

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Friday, August 5

INDIVIDUALIZED

Matthew 9:22

Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well."

This woman, who is presented as an unknown at the outset of the story, is addressed as "daughter," by the Lord Jesus. Jesus was on His way to tend to the crises in the important household of Jairus when this woman intervened. But when she touched His garments, he said, "Who touched me?" The disciples gave Him reproach, as though to say, How could He tell that He had been touched in that press and throng. Yet, He did. The woman's need was real and she was a person, and Christ knew. Every felt need is known of the Father in heaven.

We thank You, O God, that You know us personally, and deal with our individual needs; that there is no one of greater importance to You than each of those You have redeemed. May this truth give us the right view of all people. Amen.

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Saturday, August 6

HEALING FAITH

Mark 5:34

And he said to her, "Daughter, faith has made you well; go in peace be healed of your disease."

The plain statement of Jesus is this woman was healed because of faith. She touched the "hem of His ment," but it was not the hem brought the healing; it was faith. W not made sons and daughters of Go holding onto a fetish. Church mem ship may be a fetish; baptism wit growing in grace is a fetish; a good may crowd out dependence upon if it makes us "feel worthy" of s tion because of what we do. Jesus to the woman, "Go in peace, an healed of your disease." Her faith made her whole.

By Your power and might to in our behalf, we are healed, gra Jesus. If all we can manage by of faith is to clutch the hem of garment, then, O Jesus, You have p ised to help us. Increase our faith pray. Amen.

'UNDER' GREENLAND'S MOUNTAINS

The men of the United States Army soon will be singing the familiar hymn "From Greenland's Icy Mountains . . ." from under Greenland's icy mountains, it was disclosed here.

A complete "atom-proof city" and military base is being constructed under the Greenland ice cap only 900 miles from the North Pole, and included in its facilities will be a small chapel.

A complement of 100 men and a dog are scheduled to spend next winter living under the ice in the base which is being hewn out of centuries-old ice on the high plateau of northern Greenland.

'Silent" Clergy Scored

Clergymen who withdraw into their ulpits and shrink from speaking out n municipal corruption, racial segre-ation and public morals were roundly riticized at the 72nd annual meeting f the Baptist Convention of Ontario nd Quebec.

Suburban Christians also were taken o task for their "marginal Christian-ty."

The broadsides were leveled by the Rev. Edgar J. Bailey of Westmount, Que., and Dr. P. P. W. Ziemann of Toronto, general secretary-treasurer of he Convention.

In a York township inquiry, Mr. Bailey charged, "when newspapers in-erviewed ministers of several denomi-nations, they made excuses for not mak-ng a declaration."

He was referring to a recent royal commission investigation into the af-fairs of York, a Toronto suburb where municipal irregularities were revealed.

"By withdrawing from public affairs you countenance the evils that are done," Mr. Bailey declared.

Rapping the "pious little resolutions" passed by Baptist conventions, the Que-bec pastor stressed that he was "not trying to judge who was right or wrong n York township or South Africa or Little Rock, but was simply trying to uncover the isolation of some Baptist pastors who refused to have any part f public issues."

Suburban Christians, not Commu-nists, Dr. Ziemann warned, are Chris-tianity's most formidable foes. "They practice marginal Christianity, accept-ing the benefits of Christ, but forget-ting the faith of Christ with the Cross at the center."

Uncover New Testament Paintings in Catacombs

A series of paintings uncovered by archeologists in the region of the Catacombs of Commodilla, on the road of the Seven Churches in Rome, have been hailed by experts as marking the first time that depictions of scenes from the New Testament have been found in the city's ancient subterranean passages.

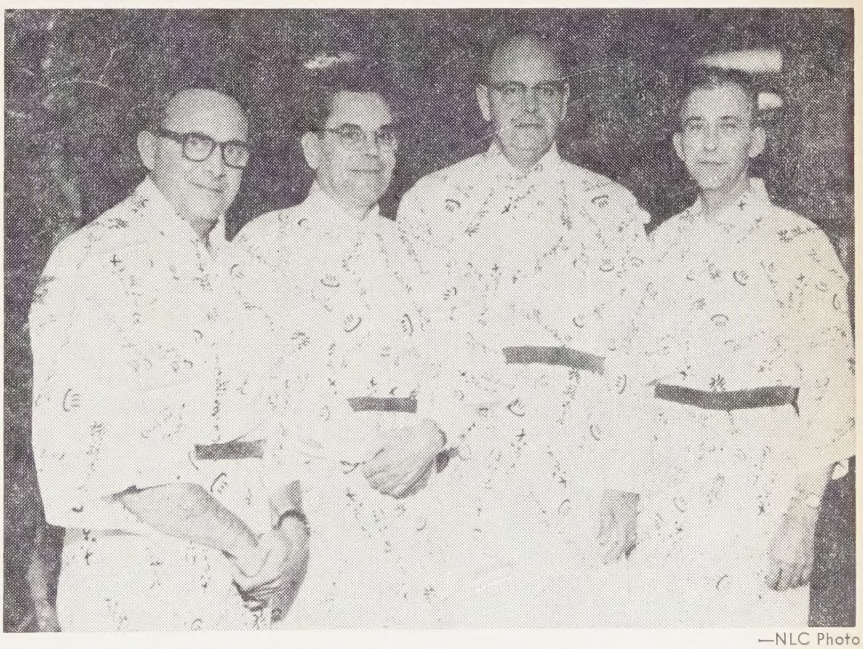
They were discovered in a small sepulchral cell belonging to a cemetery located on land donated by the Roman matron Commodilla to the Christian community of Rome at the end of the fourth century.

One of the paintings shows a dove on a small mount, from which four rivers depart, and surrounded by twelve other doves.

"The dove on the Mount," according to the Review of Christian Archeology, "is the Saviour. The mount is Paradise. The four rivers are the Biblical rivers, Pishon, Gihon, Tigris and Euphrates. The twelve doves are the twelve apostles."

Another painting, which experts regard as absolutely unique, shows the Redeemer, dressed in a tunic, making a declamatory gesture with the right hand and holding an open book in the left, and two saints—Sts. Felix and Adautus—at His side. The painting is interpreted as depicting Jesus announcing His Gospel, while the two saints acclaim the announcement.

While the new discovery is not considered as important as one three years ago on Via Latina, where a gallery of over 100 fourth century paintings was unearthed, it is rated by the experts as extremely important from a qualitative viewpoint.



—NLC Photo

ON THE WAY TO THE SHOWERS?—Four officials at the Lutheran Chaplains convocation in Tokyo, Japan recently were photographed in Japanese kimonos. They are (left to right): Chaplain (Col.) Albert Schiff, Headquarters 5th Air Force, Japan; the Rev. H. Edgar Knies, assistant executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, Washington, D. C.; the Rev. William A. Buege, pastor of Christ Lutheran Church (Missouri Synod), Minneapolis, Minn., who was the retreat master for the convocation; and Chaplain (Capt.) R. C. Hohenstein, U. S. Naval Forces, Japan.

Among Lutherans

Suomi Synod Sets Up Merger Vote

The 153 congregations of the Finnish Evangelical Lutheran Church of America (Suomi Synod) will decide in a referendum Feb. 5-12, 1961, whether the synod should merge with three other Lutheran bodies.

Delegates to the synod's annual convention in Virginia, Minn. authorized the referendum. They voted 298 to 40 to give preliminary approval to the constitution and by-laws of the proposed "Lutheran Church in America" as contained in the "agreement of consolidation" being considered by the four bodies.

Then they voted 277 to 43 for the proposed constitution of the synods in the "Lutheran Church in America" and for a proposed model constitution for its congregations.

Brought together in the proposed merger would be the 36,000-member Suomi synod with the United Lutheran Church in America (2,477,000 members), which has German background; the Augustana Lutheran Church (605,000 members), Swedish background, and the American Evangelical Lutheran Church (23,600 members), Danish background.

The referendum of congregations will be the decisive action as far as the Suomi synod and the merger are concerned. Votes will be totaled when three-fourths of the congregations have repeated, and if two-thirds of the total votes cast by the members are in favor, the referendum will have been approved. The 1961 synod convention will have to ratify the action, but this is considered more or less a formality.

The Suomi synod is the second of the four negotiating bodies to vote on the merger documents. The Augustana Church approved them at its recent convention in Rock Island, Ill. The AELC will vote in August and the ULCA in October.

At its convention, the Suomi synod took action, by a 303 to 10 vote, to make provision for a "free conference" to continue special Finnish language interests in the merged Church.

The convention also appointed a "personnel guidance" committee which will make "suitable" nominations of Suomi synod pastors and members to serve on boards of the new merged Church.

About 20 delegates spoke in the debate that preceded the merger vote. Both Dr. Raymond Wargelin, synod president, and Dr. John Wargelin, his father and past synod president, urged approval of the merger documents.

The Rev. Robert Hetico, Waukegan, Ill., said the question was whether Suomi would want to "continue as an isolated synod in a world of Lutherans rapidly merging."

Some of the delegates opposed to the merger, like the Rev. Chester R. Heikkinen, Minneapolis, said they wanted the question settled by a referendum of congregations.

2,100 New Lutheran Churches in Decade

Nearly 2,100 new congregations were organized by Lutheran church bodies in America during the decade 1950 through 1959, the Division of American Missions of the National Lutheran Council reported on the basis of data supplied by the various home mission boards.

The eight bodies participating in the NLC, according to the survey, established 1,202 new missions, including 1,101 in 48 states and eight in Alaska and Hawaii, recently granted statehood; 88 in Canada, four in Puerto Rico, and one in Mexico.

In addition, another 952 "mission stations" were opened by the Lutheran Church—Missouri Synod. Most of these were new congregations, but also included college mission stations, institutional chaplaincy programs, some "preaching stations," and "fields entered but not organized."

More than two-thirds of the new congregations in the United States, the report disclosed, were organized in metropolitan areas.

However, it added, the closing of churches balanced the opening of new churches in all the bodies, especially those serving in rural areas, and those associated with the NLC showed a net increase of only 452 congregations during the decade.

Rebuild Ancient Church

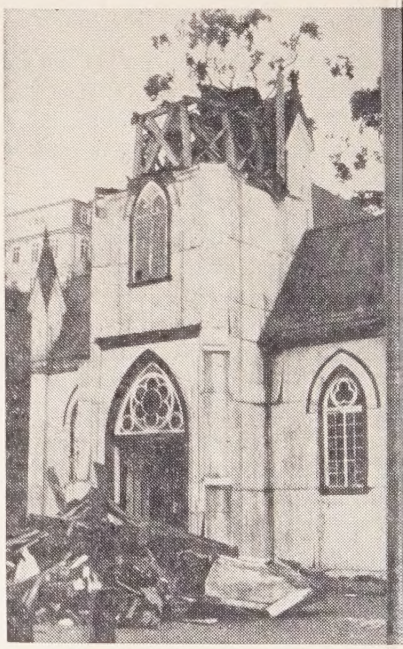
One of the smallest and most u usual churches in Sweden—an ex copy of a Viking wooden stave chur built about 860 A.D.—has been de cated in Skaga by Lutheran Bish Svenn Danell of Skara.

Constructed of upright match planks joined without nails, the rec structed church holds 40 persons. Sk ga Village is located in the west-ce tral part of Sweden, which has ma tained many ancient traditions.

Skaga, deep in the woods on t south shore of Lake Unden, was ancient pagan place of worship. H a village Viking chieftain broug Christianity back with him to the ar from a trip to southern Europe. Lat in the 14th century this little villa and its congregation were laid wa by the Black Death.

The church was rediscovered 2 years later but in time was forgotte In 1826 it was dismantled and t property sold at auction.

According to the Rev. Ernst Ca berg of nearby Undenas, the new Ska church "is going to be used as church and not as a museum."



—NLC Ph

DESTRUCTION IN CHILE—One of t hardest hit communities in the recent ear quake disaster in Chile was that of Pue Montt, the southernmost Lutheran par in the world. The damage to the 70-ye old wooden church is shown, and the a joining parsonage was completely d stroyed.

District Constituting Conventions

Western North Dakota

eautiful St. John's Church, Dickin- N. Dak., the Rev. Peter C. Hin-, pastor, was the scene of the stituting Convention of the West- North Dakota District June 26 27.

t the business sessions Monday,

J. ELMO AGRIMSON
Western North Dakota President

credentials committee reported the sence of 95 pastors and 177 lay gates, a total voting strength of .

he Rev. J. Elmo Agrimson, Tioga, elected to the presidency, election urring on the third ballot. Dr. rge Unruh, president of the Da- District, ALC, ran a close second.

astor Agrimson, 44, was born at erson, Minn. He received his B.A. ree from Augustana College, Sioux s, S. Dak., in 1942 and was grad- ed from Luther Theological Semi- y, St. Paul, in 1945. He has done duate work at the Garrett Bible itute, Chicago.

pon his ordination in 1945, Pastor imson served the parish at Reeder, Dak., until 1952. He became pas- of his present parish in 1953. Al- s active in the Rural Life Move- nt, he served as editor of the *Rural heran* in 1951 and has been a mem- of the Rural Life Commission of ELC. He is the father of two dren.

Other elected officers are: vice-president, the Rev. John Kammerer, Beulah; secretary, the Rev. Peter Hinrichs, Dickinson; treasurer, Mr. George Johnson, Minot; Mr. Francis Larson, Bismarck, lay representative on the Church Council.

The district adopted a bylaw providing that "the district president shall succeed himself only once." The force of this provision is to limit the district president's tenure to twelve years. This is the only district in the new Church to adopt such a provision.

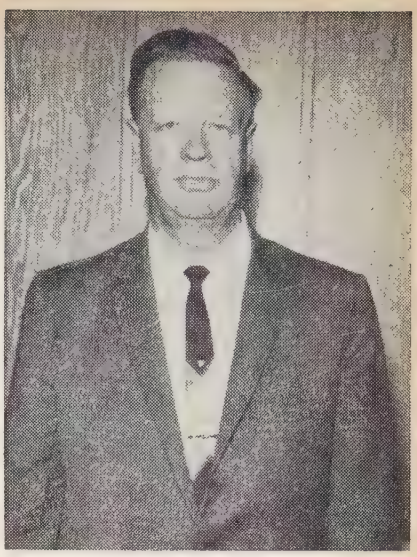
The district adopted a budget of $42,795, an average of one dollar per confirmed member. The district voted to share with the Eastern North Dakota District an assistant to the president, whose chief duties will be in the area of rural life. Headquarters will be Bismarck, the capital city of the state.

Eastern North Dakota

Close on the heels of the Constituting Convention of the Western North Dakota District came the similar meeting to constitute the Eastern North Dakota District. This convention on June 29 was held in Cooperstown, in almost the exact geographical center of the new district. Host congregation and pastor were Trinity Church of Cooperstown, the Rev. A. P. Tidemann. The one-day meeting was exceptionally well attended, with 102 pastors and 251 laymen entitled to vote.

Election of district president required only two ballots. Elected to the leadership of the district was Dr. Loyal E. Tallakson, Fargo, president of the North Dakota District, ELC. Other officers elected were: the Rev. Samuel Wegenast, Fargo, vice-president; the Rev. Arland Fiske, New Rockford, secretary; the Rev. Albert G. Schilling, Valley City, treasurer; and Mr. A. I. Johnson, Fargo, lay member on the Church Council.

Fargo was selected as the headquarters city of the district. A budget in the amount of $60,742 was adopted. This includes an item for an assistant to the president in the area of rural life, a project which the district will



LOYAL TALLAKSON
Eastern North Dakota President

share with the Western North Dakota District.

The president-elect was born and raised at Willmar, Minnesota. Graduated from St. Olaf College, Northfield, Minn., in 1927, and from Luther Theological Seminary, St. Paul, in 1932. He has served parishes in St. Cloud, Minn., Sioux City, Iowa, and Grand Forks, N. Dak. He was elected president of the North Dakota District, ELC, in 1951.

South Dakota

Dr. E. O. Gilbertson of Sioux Falls, S. Dak., was elected to the presidency of the South Dakota District in Huron, S. Dak., July 1, in the next-to-last of the district conventions for The American Lutheran Church.

The 344 delegates who met for the final U.S.A. convention raised an issue over chaplaincy services for state institutions.

After extended discussion they passed by the relatively narrow margin of 158 to 108 a resolution asking that the state pay salaries of chaplains in its institutions.

The resolution contended that "chaplaincy services in state institutions is a legitimate function of the state, similar to the chaplaincy in the Armed Services of America."

It suggested that South Dakota establish an inter-church council on chaplaincy to set up standards and

screen applicants for chaplain positions, and certify them to the State Board of Charities and Corrections.

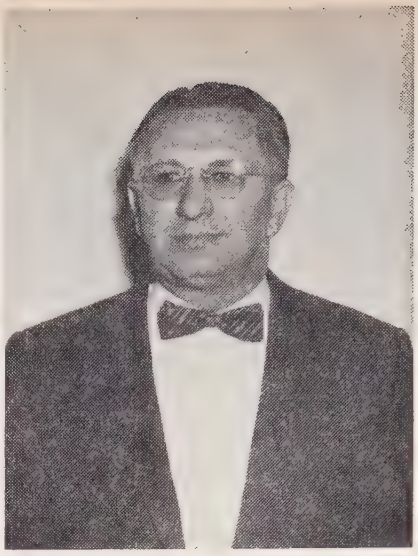
In another significant resolution, the delegates added to the district budget $3,000 for Indian Missions. Congregations of the former Evangelical Lutheran Church in South Dakota have been cooperating with neighboring North Dakota, Southern Minnesota, and Northern Minnesota districts in the newly organized Midwest Minority Mission, which deals with this problem.

The district has 112,000 baptized members in 315 congregations, largely from The ELC.

Delegates adopted a first year's budget of $44,902, including the item for Indian Missions. It amounts to about 60 cents for every confirmed member.

They voted to place district headquarters at Sioux Falls, where office space at Augustana College and a parsonage are available.

Dr. Gilbertson, 45, was elected on the second ballot with 286 votes. Among others who received votes were Dr. George Unruh, Fargo, N. Dak., and Rev. T. F. Doyen, Mitchell, S. Dak.



EVERETT O. GILBERTSON
South Dakota President

Dr. Gilbertson has been preside the South Dakota District, ELC, 1958. He was pastor at Brookin Dak. for ten years previous, and e served at Crosby, N. Dak., and Al kee, Mont.

Other officers elected were Rev.. en, vice president; Rev. Robert A son, Mitchell, secretary; and W Person, Sioux Falls, treasurer.

Mr. Victor Norman of Brook S. Dak., was named lay represen on the church council of The AL

Elected to the district executive mittee were Rev. Erling Erickson tor of the host American Lut Church congregation at Huron; J. David Larson, Rapid City; Mr. Inman, Pierre, and Mr. Don Knu Yankton.

The convention opened Thu evening, June 30, with a worship ice at which Dr. John M. Jensen borg, S. Dak., veteran editor o UELC's *Ansgar Lutheran,* preache "A Word to the Churches."

Within the ELC

Congratulate Native Son

The Wisconsin Legislature sent a congratulatory message to Dr. Fredrik A. Schiotz after his election as president of The American Lutheran Church. Dr. Schiotz spent his boyhood years in Ladysmith, Wis., and later taught high school there. The resolution honoring him was sponsored by Senator Howard W. Cameron and Assemblyman Keith C. Hardie.

H. O. Shurson, Former ELC Treasurer, Dies

Dr. H. O. Shurson, treasurer emeritus of The Evangelical Lutheran Church who helped lead it through the depression and World War II, died July 3 at the age of 88.

Death came at Fairview Hospital, Minneapolis, Minn., which Dr. Shurson had entered last January. Funeral services were conducted July 6 at Central Lutheran Church with burial in Lakewood Cemetery, Minneapolis.

He was born July 18, 1871, in Lisbon, Illinois. His active career as pastor, educator and church administrator spanned the first half of the 20th Century.

He became treasurer of the Norwegian Lutheran Church in America, which later became the ELC, in 1925 and served until his retirement in 1951. He was also secretary of the church's Board of Trustees from 1924-50.

H. O. Shurson

Dr. Shurson was a part of the leadership which, despite times of economic hardship, planted deep and permanent roots for the growing church through wise financial policies.

Dr. Shurson had been financial secretary of the NLCA from 1917-31. Before the merger which had produced that church, he had been executive secretary of the United Church's Board of Home Missions, 1916-17. He was associated with the early years of Fairview Hospital, serving as its rector and financial secretary in 1915-16, and continued 48 as a trustee of the local institution

Dr. Shurson became a teacher financial secretary at Concordia lege, Moorhead, Minn., in 1907 was named its president in 1911 was named president of another mer Lutheran school, Spokane Co in Spokane, Wash. that year served until 1913.

He was ordained to the Luth ministry in 1903 after graduating the seminary operated in St. Pau the United Church, one of the groups that formed the NLCA. served parishes at Henning, M (1903-07), Hoople, N. D. (191 and Grafton, N. D. (1917-18).

Dr. Shurson's interests carried into activities in support of the fi cial affairs of many church-rel Upper Midwest colleges and ins tions—notably St. Olaf College, N field, Minn. He helped establish r station WCAL, Northfield.

Many honors came to him du his long career, including a D.D 1932 from Augustana College, S Falls, S. D., and the LL.D. in from St. Olaf College.

After his retirement as ELC trea er he continued to build the reso

ıe church as director of its Abid- Memorial Foundation until 1954. . Shurson is survived by his wife, daughters, and two sons.

ne Curriculum Head

r. Wallace J. Asper of Concordia ege, Moorhead, Minn., has been d by the Board of Parish Educa- The American Lutheran Church, rve as its curriculum coordinator. r. Asper began his duties July 1. will guide the work of the De- nent of Parish Education in pre- ng new Sunday School, Vacation ol, and Weekday School materials he curriculum of the new church. r. Asper has been a professor in department of religion at Con- ia since 1957. He has been par- arly concerned with the advising training of professional lay work- in church vocations.

fter his graduation from Luther ological Seminary, St. Paul, Minn., ordination in 1948, he served as or at Long Prairie, Minnesota and oklyn, N. Y.

Ie was graduated from St. Olaf lege, Northfield, Minnesota, and re- ed an M.A. in education from New k University. He received the Ed. degree in 1957 from New York versity with specialization in re- ous education.

People

The Rev. Lester Hoffmann, formerly or at Trinity Church, San Pedro, f., will leave in August for the Ha- ian Islands to serve a new Home sion church, Gloria Dei, to be es- ished at Pearl City, Hawaii.

The Rev. Olaf O. Brandt was hon- l by his parish of Petersburg, Dah- and Lon congregations in North ota with a gift of a new car.

Miss Jeanette Engesather, a member Petersburg Church, Petersburg, N. ., will be commissioned in her e congregation in July as an ELC sionary to the Camerouns. The gregation has also pledged to spon- her salary on the mission field for year.

The Rev. and Mrs. Donald G. Lee e honored by their congregations nwood and Canoe Ridge near De- h, Ia. recently on their Silver Wed- Anniversary.

The Rev. Harry A. Tuff, pastor of the Glenfield Lutheran parish in North Dakota, has resigned to become youth pastor of Our Savior's Church, Rockford, Ill., the Rev. Luther O. Strommen, pastor. Our Savior's is a congregation of the Lutheran Free Church.

The Rev. Selmer M. Heen, pastor of East Side Church, Sioux Falls, S. Dak., was elected to the Board of Education at Sioux Falls in June.

The Rev. Edson G. Hartje has resigned as pastor of the Harvey parish, Harvey, N. Dak., in order to accept a call from the ELC Home Mission Board to the Lutheran Eskimo Mission at Shishmaref, Alaska. This will be the third term for Pastor Hartje at the Shishmaref Mission. He succeeds the Rev. Elmer H. Dahle who died unexpectedly in February.

The Rev. Richard M. Waag has resigned the Plentywood parish in Montana in order to accept a call from the Home Mission Department of the ELC to establish a new congregation in the Riverview Terrace area of Great Falls, Mont.

The Rev. Theodore Maakestad has resigned his parish in Estherville, Ia. in order to accept a call to become senior pastor of Trinity Church, Brooklyn, N. Y.

Mr. Paul Karlstrom, an Augustana Lutheran layman, has become the public relations director of California Lutheran College.

The Rev. H. Arthur Dale, Jr., formerly serving the Grygla, Minn. parish, is now serving Our Savior's Church in Virginia and Emmanuel Church in Forbes, Minn.

The Rev. Johannes Hoifjeld is presently serving as interim pastor at Christ Church in West Sacramento, Calif.

The Rev. Stanley E. Klemesrud, formerly a missionary in Japan, is now serving as pastor of Six Mile Grove and Mona Churches, Lyle, Minn.

The Rev. John R. Lingen, formerly pastor in Wildrose, N. Dak., is now serving Gloria Dei Church, a new Home Mission congregation in Williston, N. Dak.

The Rev. Eldon J. Underdahl, formerly of Coon Valley, Wis., is now serving in Jefferson Prairie Church, Clinton, Wis.

WANTED: BY NEW ELC CHURCHES—

Names and addresses of all Lutherans living in or moving to . . .

ELWOOD, L. I., N. Y.
Rev. K. Roy Nilsen, 40 Sarina Drive, Commack, L. I., New York

MORRISTOWN, NEW JERSEY
Rev. H. J. Rasmussen, Jr., Box 264, Morristown, N. J., St. Mark Lutheran Church

SUCCASUNNA, NEW JERSEY
Rev. E. David Spencer, 53 Henry St., Succasunna, N. J., Redeemer Lutheran Church

UTICA, MICHIGAN
Rev. H. F. Hanson, 12550 Canal Rd., Utica, Michigan, Christ Lutheran Church

IOWA CITY, IOWA
Rev. Eugene K. Hanson, 116 Marietta Ave., Lutheran Church of Christ the King

ODESSA, TEXAS
Rev. James R. Otterness, 1312 Laurel Ave., Odessa, Texas, Lutheran Church of the Risen Lord

OMAHA, NEBRASKA
Rev. LeRoy Eikanger, 6229 S. 42nd St., Christ the King Lutheran Church

MANKATO, MINNESOTA (East)
Rev. Harry Anderson, 201 McConnell St.

WEST MENDOTA, MINNESOTA
Rev. Duane E. Ulleland, 1320 Maynard Dr., St. Paul 16, Minn.
Royal Redeemer Lutheran Church

WEST WHITE BEAR LAKE, MINNESOTA
Rev. M. Bagne, 395 Sharron Lane, White Bear Lake 10, Minnesota—Christ the King Lutheran Church

WILLISTON, NORTH DAKOTA
Rev. John Lingen, 1232 13th Ave. N., Gloria Dei Lutheran Church.

CASPER, WYOMING
Rev. Marlow Engberg, 1241 Derington Ave., Casper, Wyo.

OGDEN, UTAH
Rev. Maynard G. Halvorson, General Delivery, Ascension Lutheran Church.

KENNEWICK, WASHINGTON
Rev. O. P. Sheggeby, Box 1226.

PASCO, WASHINGTON
Rev. Eldon Lyso, General Delivery, Lutheran Church of the Master

SEATTLE (Kenmore), WASHINGTON
Rev. Martin Eidbo, 12835 Newport Way, Bellevue, Wash., Northlake Lutheran Church.

PALM SPRINGS, CALIFORNIA
Rev. D. Natwick, General Delivery, Palm Springs, Calif., Hope Lutheran Church.

VICTORIA, B. C.
Rev. Victor E. Propp, 3781 Cedar Hill Rd., Victoria, B. C., Lutheran Church of the Cross.

VCS COMES HOME—Mr. and Mrs. Henry Beuchler and their five children, members of Christ Church, of Minot, N. Dak., are shown at family devotions using the home study booklet that is part of this year's "Teach Us to Pray" Vacation Church School materials. Displayed are some of the handcraft projects made by the children: left to right, Judy and June, twin second graders; Keith, a sixth grader; and Tim and Tom, twin kindergartners.

Sons Install Dad

The four sons of the Rev. R. L. Simonson participated in his installation as a member of the pastoral staff of Vinje Lutheran Church, Willmar, Minn., on Pentecost Sunday. They are Luther, associate pastor of St. Anthony Park Lutheran Church, St. Paul; David, missionary to Tanganyika; Paul, insurance man in Minneapolis; and James, who will be a medical missionary in Africa. The day of installation marked the Simonsons' 33rd wedding anniversary and the 33rd anniversary of Pastor Simonson's ordination.

Churches

Baudette, Minn.—First Church here recently dedicated its new $20,000 parsonage. The Rev. Arthur L. Swenson, who served the parish from 1926 to 1931, preached at the morning service and conducted the dedicatory rites. The Rev. Lawrence N. Steen is the present pastor.

Curtiss, Wis.—Curtiss Church here celebrated its 75th anniversary in June. Former pastors, the Rev. Max E. Wilhelm and the Rev. O. K. Odland, among others were on the program of the Diamond Jubilee festivities. Curtiss Church was merged in 1953 with Peace Evangelical and Reformed Church in the same town. The Rev. Donald I. Olson is the present pastor.

Sheyenne, North Dak.—Grandfield Church near here is celebrating its 75th Anniversary July 31. Festival speaker is Dr. Loyal Tallakson, president of the North Dakota District. Former pastors M. T. Bratrud, H. V. Thoresen, and Fridrichs Kramins will be present for the celebration. The Rev. Robert M. Salveson is the present pastor.

Farwell, Minn.—Trysil Church here celebrated its 90th Anniversary in June. The Rev. S. J. Lindseth conducted a Norwegian service at 9:30. Dr. Odd Gornitzka preached at the 11:00 a.m. service, and the Rev. A. J. Sheldahl spoke in the evening. All are former pastors of the congreg The Rev. H. N. Schey is the pr pastor.

Eau Claire, Wis.—Rock Creek Springbrook congregations in Eau Claire plan to observe their Anniversary on August 21. The R. Overgaard is the present pastor

Obituaries

The Rev. Idar Jacob Tanner April 20. He had been pastor of vary Lutheran Church, Neill Wis., since 1957. He was born Fe 1897, in Story City, Iowa. He atte Camrose Academy, the Universi North Dakota, Concordia College Columbia University. He was in ness and taught school before ent Luther Seminary. He was ordain 1929 and served parishes at Pr and Ulen, Minn., and Oconomo Wis., before going to Neillsville was married to Judith Romsta 1927. He is survived by his wife two children, one of whom is the Ira Tanner.

Mrs. Hanna Akre, widow of late Rev. J. E. H. Akre, died Ap in Minneapolis. She was born in way in 1883 and emigrated in She was married in 1913 and ward lived in Maple Bay, Shelly, Clarkfield, Minn. After the deat her husband she lived in Minnea Funeral services were held in C field. Surviving are four daughters one son.

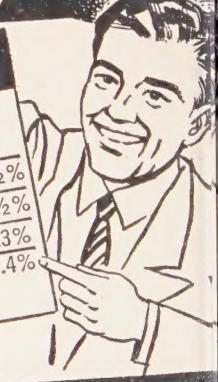
Your money will accomplish great things for your Church through the . . .

GIFT ANNUITY PLAN

You invest and share your possessions. Your investment in the Church begins while you are living.

- The *income* benefits *you.*
- The *gift* benefits the ELC or any department or institution of your choice.

SAMPLE RATES:	
Age	
51	4%
60	4½%
70	5½%
75	6.3%
80	7.4%



Write also for information on "Wills, Gifts through Life Insurance, Memorial Gifts, and Special Gifts" suggestions.

Write for free booklet to:

THE ABIDING MEMORIAL FOUNDATI
THE EVANGELICAL LUTHERAN CHURCH
422 South Fifth Street, Minneapolis 15, Minnesota

Change of Address for ELC Pastors

E. G. Stolen, Hanley Falls, Minn., 7-1-60
E. A. Stousland, Barton, North Dakota, -60
Harold R. Aasland, 1335 Keston St., St. ul 8, Minn., 6-20-60
E. T. Anderson, c/o Milwaukee Hospital, 0 Kilbourn Ave. W., Milwaukee 3, Wis., -60
N. E. Benson, 3 N. 464 Wilson St., Elm- rst, Ill., 6-16-60
Edwin L. Bersagel, U. S. Federal Peni- tiary, c/o Chaplain's Office, Lewisburg, , 6-12-60
Oliver C. Carlson, 2417 Como Ave., St. ul 8, Minn., 6-20-60
H. Arthur Dale, Jr., 604-3rd Ave. S., rginia, Minn., 7-1-60
J. E. Farup, Walcott, N. Dak., 6-20-60
Erik B. R. Haave, Box 106, Provost, Alta., nada, 6-10-60
John G. Hallsten, 1502 N. E. 50th St., klahoma City, Okla., 7-1-60
L. W. Halvorson, 327 S. La Salle St., icago 4, Ill., 7-1-60
A. M. Hegre, Mt. Sterling, Wis., 7-1-60
Joseph P. Hulterstrom, 212 N. Rosedale e., Aurora, Ill., 6-13-60
O. Ingvoldstad, Jr., USMCRD, Parris Is- nd, South Carolina, 7-15-60
Harris E. Kaasa, Luther Theological Semi- ry, 2375 Como Ave. W., St. Paul 8, Minn., 1-60
E. B. Kluver, 21 N. 7th St., Box 1103, tterson, Calif., 6-26-60
Merle T. Knutson, 2425 Como Ave., St. ul 8, Minn., 6-20-60

Parish Conservation Service

The merits of the propositions advertised elow have not been investigated and the arish Conservation Service assumes no re- ponsibility in the matter. Send your ads nd communications to: The Parish Conser- ation Service of The ELC, 422 South Fifth treet, Minneapolis 15, Minnesota. (Refer ad number when inquiring.)

FOR SALE

arms

240-acre farm with modern house located SE Iowa. Immediate possession with crops, 00 ac. corn and 100 ac. oats $40,000, or larch 1 possession $36,000. 675-1A

3 acres cranberry producing land. 5 room ouse. Plastered walls throughout. Furnace eat. Complete late model farm equipment. 15,000. Near Luth. church. Washington each area. 675-2A

720-acre dairy farm in N. Wis. 360 ac. nder cultivation. Bal. timber and pasture. ull set of bldgs. Fully modern. REA and hone. On grade and high school bus line. wner retiring. Will sell for less than $60.- 0 per acre. Write for details. 675-3A

usinesses

Good location for dry cleaner in East. S. ak. county seat town. Some equipment vailable. Owner retiring. 675-4C

POSITIONS WANTED

Wants association in medium size hospital fair size city. Middle or western states. ell qualified experienced administrator and usiness manager. Wife nurse and could take er nursery or treatment charge. 675-5E

LBI parish secretary graduate, desires work a church office or church school office. efer the west coast. 675-6D

HELP WANTED

Widow living in country desires refined woman companion to share comfortable home. Pleasant surroundings. Luth. $10 per week. No hard work and no children. In SW Wis. 675-7F

Housekeeper or helper for man and wife near Twin Cities. Nice home. $100 per month. 675-8F

Want woman for maid work in girls dormitory in Mpls. but to live out. 6 hr. day, 5 day week. Noon meal furnished. 675-9F

Christian teachers needed in Lutheran elementary and Junior high schools in Calif. Please state qualifications and experience, if any. 675-10F

Girl or woman wanted to assist with housework and some care of semi-invalid. Live in. May be employed part time. 675-11F

Wanted middle aged, Protestant couple for general farm work. Good wages plus extras. Year round work on separate farm stead. Modern house. 675-12G

Opening for dentist in SW Ia. Urban pop. 1,000. Luth. church. Old People's, Children's home. Bldg. available. 675-13G

Lutheran Mutual *salutes*

these outstanding field men

of the Midwest Region

Marc W. Arneson, Albert Lea, Minnesota
Richard E. Landberg, Austin, Minnesota
David L. Kath, Fergus Falls, Minnesota
Hilbert H. Hantelman, Mankato, Minnesota
Harold O. Thorsbakken, Milaca, Minnesota
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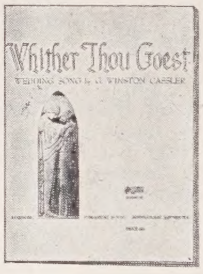

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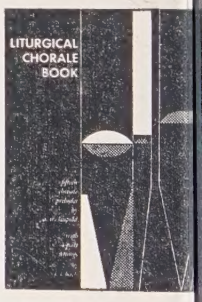

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